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in Kyoto, Japan, and weighs seventy-four tons, while the great bell, also belonging to Buddhism, near Peking, weighs but fifty-three and one-half tons.

It is plain from all the above that *A Cycle of Cathay* takes rank with the few first-class authorities on the Chinese.

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DIE HEBRÄISCHEN VERBA DENOMINATIVA INSBESONDERE IM THEOLOGISCHEN SPRACHGEBRAUCH DES ALTEN TESTAMENTES. Von W. J. GERBER. Leipzig: J. C. Hinrichs'sche Buchhandlung, 1896. Pp. iv+250. M. 7.50.

DENOMINATIVE verbs or verbal stems etymologically connected with given nouns and only through the latter indirectly with the root itself are noted in the current text-books of Hebrew grammar. The question of the priority of verb or noun is irrelevant. Whether the imperfect יצוד or the infinitive ציד, צידה be the earlier, ציד (of which the reflexive is found in the present texts: Josh. 9 : 12) derives its meaning from the noun: to furnish with צידה provision (compare the phrase *ibid.* 11 corresponding to the verb in the next verse). To prove the denominative character of a verb we must show that its meaning cannot be derived from the root except through the medium of a noun. The original signification of the root must then be positively known and not constructed along the lines of questionable combinations of a purely subjective character if the argument is to be convincing. Baudissin (*Semitische Religionsgeschichte* II, 19 ff.) claims that the verbal forms of the root קדש are derived in their entirety from קֹדֶשׁ or קָדוֹשׁ; the primary meaning which he assigns to the root cannot of course be proven from actual usage. Professor Gerber complains that the subject of Hebrew denominative verbs has received but little attention at the hands of recent lexicographers. His book is to show that denominative verbs are more frequent in Hebrew, especially in the theological language, than is commonly supposed. With Professor Kautzsch (to whom the author is indebted for the subject) he makes all those verbs of the theological language denominative of which the material primary meaning in the simple stem no longer exists or the simple stem of which has dropped out altogether from the language. Denominatives are furthermore all s. c. intransitive (direct causative, as König calls them) hiph'īl forms, then numerous

pi'el, niph'al and hithpa'el which, in case the original verb still exists, can only be brought in connection with it in a forced manner. The author finds it necessary to resort to etymologies which will probably not be accepted by every reader. Thus the argument remains largely subjective. Of grammatical observations made by the author we may mention the following: It cannot be said that certain nominal formations place their denominatives preferably in one particular stem. There are not many derivatives from nouns of place or time, but they occur regularly in the causative. For the same category of concepts the same stem will be used. The oldest denominatives were formed in the simple stem. The material used for the purpose of proving the points mentioned above is arranged in the form of a lexicon which goes minutely into the ramified usage of a verb in the present literature and embodies the results of a painstaking and independent exegetical study of the biblical texts. The book is a useful supplement to any Hebrew lexicon.

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THE BOOK OF THE TWELVE PROPHETS COMMONLY CALLED THE MINOR PROPHETS. By GEORGE ADAM SMITH, D.D., LL.D., Professor of Hebrew and Old Testament Exegesis, Free Church College, Glasgow. Vol. I. Amos, Hosea, and Micah, with an introduction and a sketch of prophecy in early Israel. New York: A. C. Armstrong & Co. Pp. xvii + 440. $2.

NOTHING could have been more satisfactory than the selection of George Adam Smith to furnish the volumes on the Minor Prophets in the series of the *Expositor's Bible*. These books, which have been "haunted for centuries by a peddling and an ambiguous title," deserve the attention, not only of an accurate scholar, but also of a sympathetic spirit. Both of these are combined in Professor Smith. The causes for the almost universal neglect of the minor prophets by the church are, in his words, "the more than usual corrupt state of the text; the consequent disorder and in parts unintelligibleness of all the versions; the ignorance of the various historical circumstances out of which the books arose; the absence of successful efforts to determine the periods and strophes, the dramatic dialogues (with the names of the speakers), the lyric effusions and the passages of argument, of all of which the